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HEREDITY AND THE JEW

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AT the recent Racial Congress in London the position of the Jews was discussed on the assumption that the Jews might be considered as distinct a race as any of the many others that were there represented. To most people, and the writer amongst them, there appeared nothing inconsistent in this method of dealing with Jewish problems. On the other hand, a storm of protest was raised by Professor Waldstein and others, who objected that the Jews were in no sense a race apart, that they were a people of occidental culture, for nearly 2,000 years had lived in Europe, and indeed could lay claim to be more Europeanised both in culture and in length of residence than some definitely recognised European peoples. It is not my intention to awake in any sense this controversy, but it is of real importance that not only the Jews themselves but others should attempt to realise what it is that is meant by the word Jew, whether it is merely a name applied to any individual professing Judaism, whether it indicates a political or social bond, or finally whether it connotes some definite blood relationship. Fishberg, in his book on the Jew, recently published, is at pains to show that the Jewish people in Palestinian times were of mixed origin, and that during their long sojourn of nearly 2,000 years in Europe they have received constant admixture of blood from the

surrounding people. To him the Jew is no racial entity. Further, he gives figures which would show that, in such points as the measurements of the skull, the Jew tends always to approach in cephalic index to the people amongst whom he lives.

Without accepting, and still more without denying, the truth and reliability of such figures as Fishberg can give, I would suggest that they have but little bearing on the problem. No one, as far as I know, has yet given us a scientific definition of race. If men could be analysed in the sense that Johannsen has analysed his races of beans, into distinct genotypes, each with its specific range of variability, then indeed we might split our human brotherhood up according to their cephalic indices or any other criterion that might be adopted ; but at the best the races of mankind are distinct the one from another by a large number of variable factors, hardly one of which is yet analysed or its hereditary value tested in the modern or Mendelian sense.

It would seem, therefore, that the most convenient way of dealing with the racial position of the Jews is to consider first, as to whether in a general historical sense they are an inbred people, *i.e.*, whether during the period covered by their records they have absorbed little or much blood from without ; and secondly, to consider whether there is any physical feature which is common to Jews as apart from other people and is to be found amongst the majority of Jews.

The question of the purity of Jewish blood.

Without going at all minutely into the question of Jewish origins it will be allowed that the original tribe of Abraham were Semitic Bedawins, that in the course of time they intermarried more or less freely with the Assyrian and Babylonian people, and later probably with the Philistines. To what extent the Assyrians were related with the Hittites is a question that is still open, but the Bible emphasises the fact that the Jews had absorbed Hittite and Assyrian blood.

It is generally considered that the present-day Armenians represent the ancient Hittites, and it is certainly of interest that it is amongst these that one finds the greatest likeness to Jews—especially as regards the so-called Jewish nose and that peculiar and indefinable Jewish expression which all writers

agree is a character possessed by the majority of the Jewish people. The extent to which the Jews mixed with the Philistines and Canaanites is merely a matter of conjecture; that intermarriage occurred is certain.

It would seem more than unlikely that any people residing in the very centre of the great highway of the Old World, as did the Jews and their neighbours, should have, at any time, maintained a biological purity as we understand it in the animal and plant world. Probably at no time could the Jews be regarded as a pure line descended from the family of Abraham. It is only a people isolated geographically at the earliest times, such as the Australians, that could in any sense be regarded as essentially pure. The most that can be said would seem to be that the Jews in their early home were a people derived from the inhabitants of Mesopotamia and were related to the Assyrians and Hittites on the one hand and to the inhabitants of the Mediterranean littoral on the other.

To the modern student of heredity it is not the question of the more or less mixed origin of a given variety, whether man, animal or plant, which is to be taken as evidence of its purity, but rather the fact as to what that variety itself to-day produces when mated *inter se*, or when crossed by other forms, and it is in this relation that the Jews form so invaluable a subject for genetic study.

For 2,000 years the Jews have remained an inbred people. I will not enter here into the arguments for and against the existence of some admixture of other than Jewish blood into the Jewish communities of Europe. I have already discussed this elsewhere at length.¹ All that I need say here is, that the German Jewish, or Ashkenazic, section of the community up to 1800 may be considered as nearly as possible free from European admixture, and to be by inbreeding directly continuous with their ancestors who were dispersed at the time of the Roman occupation. The Sephardic, or Spanish and Portuguese Jews, cannot be considered so pure, but it is not with them that the facts I am going to shortly record are concerned.

Putting entirely to one side the distinguishing characteris-

¹ *Journal of Genetics*, Vol. I., No. 3, September, 1911.

tics such as language, religion and custom, one has next to consider whether there is or is not anything physically distinct or indeed common to the Jews. All observers are agreed that in respect to colour, cephalic index and stature, grades of all types may be found amongst the Jews, but that, notwithstanding, the greater number are of dark complexion and eye colour, of medium stature and of broad head shape. Without going into detail it is evident that the Jew cannot be defined according to any of these standards. There is, however, one characteristic which rarely escapes attention, and that is the Jewish facial expression. Persons who are either Jews themselves or who associate much with them, come to recognise almost infallibly the Jew by his general expression. It is not the colour, the eyes, or the nose themselves which are distinctive, but it is, as it were, a combination of all. The Jewish face may exist independently of any of the features which are considered characteristic, but when seen at its best it is I think undoubtedly associated with the long and heavy nose, eyes somewhat close together with long upper eyelids, rounded angles to the jaw, prominent and rounded chin, and rounded and spacious forehead. To my mind the main characteristic of the Jewish face is the general traction, as it were, of all the features downwards towards the chin and at the same time the absence of angularity in the face. That such a cast of feature has a real existence is a commonplace of life. Who has not heard people characterise such and such a man or woman they see in the streets as Jewish without in the least knowing anything about them? The street arab who calls out "Jew" as some child hurries on to school is unconsciously giving the best and most disinterested proof that there is a reality in the Jewish expression. Anthropologists in England, Germany and Russia all agree that the majority of Jews are to be recognised as such on sight, notwithstanding the variety of their individual features. My own personal observations have been gathered in England, Germany and France. In the first two it is quite easy to distinguish, I venture to think, as much as 80 per cent. of the Jews one meets, merely on sight. In France it is a little more difficult, but you have only to attend some gathering specifically Jewish to see at once that you are in

the midst of a people of a distinctly different type from the Frenchman outside. Zollschan records that in Cairo, in Cyprus, and in the near East, the non-Jewish inhabitants generally share to a great extent with the Jew the Jewish face, and I am assured that this is equally true of the Samaritans. This only shows that these people and the Jews both derive this expression from a common source, and that it is not a character acquired from long ages of suffering. In England I think it might be fairly stated that at least 70 per cent. of the Jewish community are distinctly Jewish in appearance, and that the remainder are to a greater or less extent indistinguishable from the mixed Nordic community in which they live. I myself have personal knowledge of Jews of undoubted purity of blood who have no Jewish appearance but whose own brothers and sisters may possess it in a more or less marked degree. This non-Jewish face amongst the Jews I call a pseudo-Gentile appearance, and shall have occasion to refer to it later.

The Jewish face is no recent acquisition. It is very interesting to note how characteristically it is brought out in the Sennacherib sculptures and in the stele of Shalmaneser II. in the British Museum, 800 B.C. Petrie found terra-cotta heads of Greek design depicting Jews in Memphis, 500 B.C., whilst, to come to more recent periods, a sketch of the caricature of a Jew as it appears in the Essex Forest Roll of 1277 A.D. is evidence that the pre-expulsion Englishman recognised the Jewish type as keenly as does his twentieth century descendant.

Impressed with the great frequency and the distinctiveness of the Jewish type of face, it occurred to me that this character might form excellent material for research on Mendelian lines. Inter-marriage to-day with the English is very common in Anglo-Jewry, and one had only to follow out such cases of mixed marriage to obtain results comparable to those which the genetic student has been obtaining in plants and animals. My method has been to collect personally, as far as possible, all cases of mixed marriage, and to obtain the assistance of those on whom I could rely, and whose duty it was merely to state whether they considered the children of the mixed marriages of their acquaintance as Jewish or Gentile in appearance. Most of my

observers were quite ignorant of the purpose of my examination and of the results I expected, whilst none were conversant with Mendelian or other theories of heredity. All who have assisted me have been themselves Jews, and I have noted a distinct tendency on their part to claim, wherever possible, a Jewish type of face for the children they have examined, so, what error there is, is distinctly towards increasing the number of supposed Jewish faces in the offspring of mixed marriages. Where possible, I have seen the children myself or have obtained photographs, but in at least half of them I have had to rely on others. In doing so I have been rather encouraged than otherwise by finding that the bias of my assistants has been against the results which they, to their own surprise, have found. In all cases the Jew is of the Ashkenazic section and the Gentile is either a native of England or Northern Europe.

Briefly, the results of the inter-marriage of Jew and Gentile may be stated thus (Table 1).

TABLE I.

<i>Number of Families</i>	<i>FIRST GENERATION</i>				
	<i>Father</i>	<i>Mother</i>	<i>Children</i>		
	<i>Gentile</i>	<i>Jewess</i>	<i>Gentile</i>	<i>Jew</i>	<i>Intermediate</i>
50	Gentile	Jewess	88	15	4
86	Jew	Gentile	240	11	4
Total 136	—	—	328	26	8

In fifty families, where the father was Gentile and the mother a Jewess, there were eighty-eight Gentile-looking children, fifteen Jewish, and four intermediate in type. In eighty-six families where the father was Jewish and the mother Gentile, there were 240 Gentile-looking children, eleven Jewish, and four intermediate. In both cases the intermediates are practically Gentile-looking. Adding the two classes together we find that there are 336 Gentile children to twenty-six Jewish, *i.e.*, thirteen Gentile to one Jewish. The result is a surprise to both the anthropologist and to the Mendelian. To the former, who looks for blending, we have the fact that, so far from blending, we have no less than 93% of the mixed bred offspring resembling one parental type only. To the Mendelian some surprise must occur, that the dominance is not absolute, but this is, to a slight

extent, due to the Jewish bias in the observations, and to a much greater extent, to a Jewish permeation of the English people in certain localised districts which is more prevalent than is generally suspected. I have, whilst making these observations, come across cases where I was assured that in a certain family the father was a Jew and the mother a Gentile. In one such I examined the children carefully and found that two were without doubt Gentile in appearance, whilst one was equally without doubt Jewish. I then discussed the family history with the parents, and I was able to obtain the pedigree shown in Fig. 1, which at once explains the occurrence of the Jewish child. In another case I found a very similar state of affairs, but I was unable to trace it further, as the non-Jewish parent objected to elucidate the Jewish blood in her grandparent, which she, however, admitted. In a third and fourth case, where complete dominance was expected but not obtained, I have reason to believe that it will be discovered that the Gentile parent has Jewish ancestors.

In determining the nature of so complex a character as the facial expression, the personal equation of the observer must play an important part. I have in some cases found that

FAMILY D.

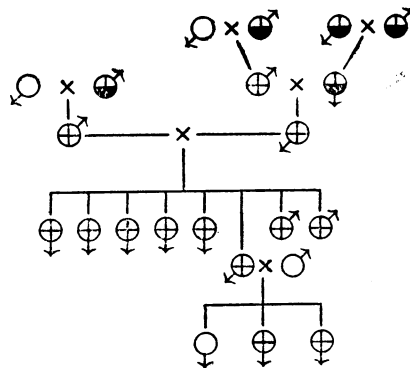


FIG. 1.

- = Jewish appearance.
- ⊕ = Gentile appearance.
- ⊙ = Gentile appearance and birth.

observers not specially acquainted with the subject, although agreeing that a given individual of the first generation is of Gentile appearance have yet felt that there was somewhere lurking in the face an expression which suggested "Jewishness," and there is very little doubt that such opinion may often be well founded. I have myself come across a few cases where without doubt the recessive Jewish facial expression has come to the surface as the individual grew older. One case was particularly apparent. The parents were characteristically Jewish and non-Jewish respectively ; there was a large family, of which I saw one personally and the remainder in photographs. Most of them were, to my mind, not Jewish at all, but the one whom I was interviewing, though not in any way strikingly Jewish, would probably have been recognised by many people as such. His age was about 45, and he assured me, and his assurance was confirmed by his wife, that when he was a young man he was never by any chance recognised as a Jew in public. This same individual has married a Gentile and has three children, who are, I think, without doubt totally non-Jewish in appearance. It is not without surprise that one finds that very many of the leading families of this country as given in Burke, contain Jewish blood, and I know of at least one case where two parents, neither Jewish in appearance, have a child who is typically Jewish. A reference to Burke showed that in the family tree of both parents was Jewish blood.

So far I have discussed the question of dominance, and here I would warn my readers that the term dominance does not imply strength or superiority or priority of origin. It merely means that when both of a pair of characters are present in one and the same individual, one of the pair frequently overlays the other. Recent research in Mendelian heredity, whilst showing that dominance does not always occur, lays increasing emphasis on the importance of segregation of characters in the gametes or sex cells of a hybrid, and it is therefore to the segregation of the Jewish and Gentile facial type in our hybrid in subsequent generations, that one must seek for complete confirmation of the views that I have put forward. I am not able to give numerical or other evidence of the matings of hybrid \times hybrid though, of

course, such families do exist, and I have been informed of one where the segregation is evident. However, they are naturally of such rare occurrence that one must turn to the matings of the dominant hybrid by the recessive for proof. Of this I have thirteen families as shown in Table II. There fifteen Gentile-looking children and seventeen Jewish are found, theory would demand equality.

TABLE II.

HYBRID AND JEW

<i>Number of Families</i>	<i>Father</i>	<i>Mother</i>	<i>Children</i>	
			Gentile	Jew
9	Jew	Hybrid	13	12
4	Hybrid	Jew	2	5
<hr/>				
Total 13	—	—	15	17

Matings between hybrid and Gentile (*cf.* Table III.) if the theory is correct, should give only Gentile-looking children, and so far that has been the case. Thus in four families where the father is hybrid and the mother Gentile, eight offspring all Gentile in appearance occur. In one family where the mother is hybrid and father Gentile there are three Gentile-looking offspring. I have indirect knowledge of several other families comprising a large number of children, all of whom are said to be Gentile in appearance, but I have not included them as the observations were not sufficiently reliable.

TABLE III.

SECOND GENERATION

<i>Number of Families</i>	<i>Father</i>	<i>Mother</i>	<i>Children</i>	
			Gentile	Jew
1	Gentile	Hybrid	3	—
4	Hybrid	Gentile	8	—
<hr/>				
Total 5	—	—	11	—

In figs. 2, 3, 4 and 5, are given further pedigrees showing the results of the matings of hybrid individuals with Jews and Gentiles respectively.

FAMILY A.

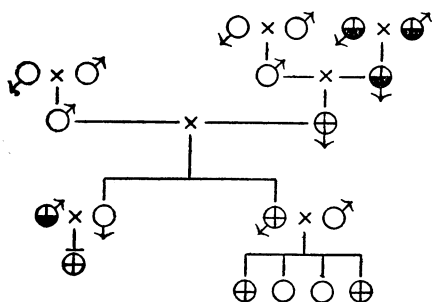


FIG. 2.

FAMILY B.

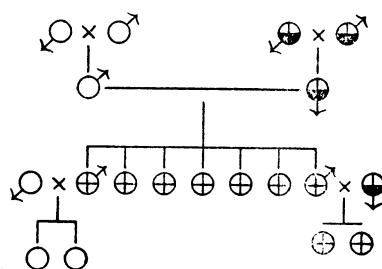


FIG. 3.

FAMILY C.

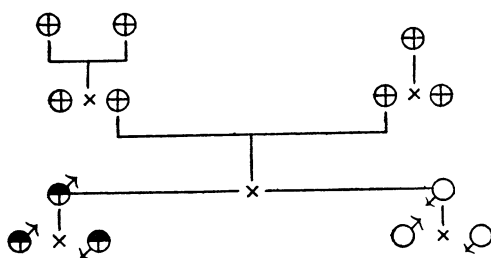
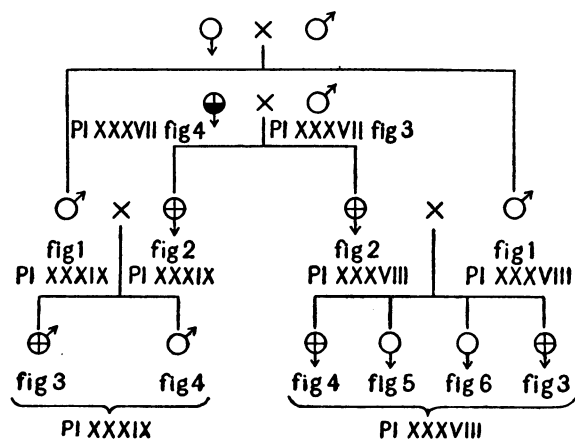


FIG. 4.

FIG. 5.¹

- = Jewish appearance.
- ⊕ = Gentile appearance.
- ⊙ = Gentile appearance and birth.

¹ N.B.—The Roman numbers refer to plates not reproduced here.

The conclusion to which these results inevitably lead is that the Jewish facial type, whether it be considered to rest on a gross anatomical basis, or whether it be regarded as the reflection in the facial musculature of a peculiar psychical state, is a character which is subject to the Mendelian law of Heredity. That the Jewish type of face is a recessive heritable character receives considerable support from a consideration of the peculiarities of those outlying Jewish communities such as the Beni-Israel in India, the Chinese Jews, the Falashas and others. Thus the Beni-Israel, whose history is that of a small community of Jews who settled at a very early date on the Malabar coast and became absorbed, retaining only their religion, are black men with the faces of Hindoos, and it is of interest to note that Fishberg, who agrees that they are non-Jewish looking and dark-skinned, remarks that every now and again an individual with Jewish features occurs amongst them. Photographs of the Chinese Jews show that they are indistinguishable from Chinamen and have the Mongolian eye. This is also a community which has all but lost its identity and whose blood is completely mixed. The Falashas of Abyssinia are a powerful body; they are black and negroid and are said to have been originated some 2,000 years ago by the advent of a body of Jews who intermarried with natives. In Jamaica and the West Indies the offspring and subsequent generations of negro slaves and Jewish settlers are to be found, and they are negroid in appearance.

Earlier in this paper it was pointed out that amongst Jews of pure birth there do occur quite a number of persons whose features are non-Jewish and whom I ventured to call pseudo-Gentile. When one studied the matings of such persons with Jews of recognisably Jewish features one found that this pseudo-Gentile face is in all cases recessive, and one is therefore led to the view that the pseudo-Gentile character is an entirely different one to the dominant nordic type, and this would seem to be an efficient answer to the extraordinary suggestion that this type amongst the Jews is due to a Germanic admixture in the earliest times through the Amorites, a people of whom in real fact we know almost nothing.

The case whose pedigree is shown in Fig. 6 is an interesting

example, the Jewish features being of the most pronounced, whilst the pseudo-Gentile-looking mate is equally pronouncedly un-Jewish. All the children are as typically Jewish as the Jewish father. A sister of this same father, whose features are indeed almost a caricature, married an English Gentile husband, and she has a child who is without a trace of Jewishness.

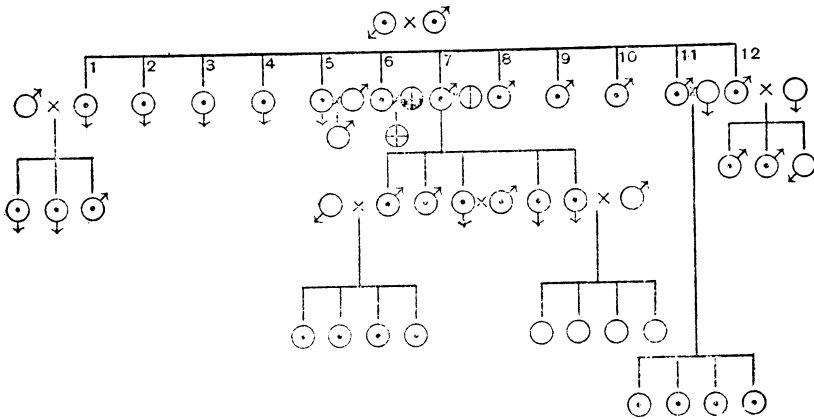


FIG. 6

- ⊙ Exaggerated Jewish type with long nose.
- Jewish type—readily recognised but not exaggerated.
- ⊕ Gentile appearance and birth.
- ⊕ Gentile appearance, mixed Jewish-Gentile birth.
- ⊕ Gentile appearance, pure Jewish origin.

The original parents were first cousins.

The daughter (No. 6), whose features were of an extreme Jewish type, married a Gentile, and their child is totally un-Jewish in appearance. The son (No. 7) married a woman of pure Jewish descent but with features entirely un-Jewish. All their children are of the exaggeratedly Jewish type.

I have met with an abundance of cases which illustrate the same phenomenon, but I have not classified them statistically, nor do I show the pedigrees, because it is rarely that one can describe individuals without the smallest possible hesitation, as "characteristically Jewish," "Jewish" or "non-Jewish" in expression, as one is able to do in this family. Nevertheless, I have not met an exception to the rule that the pseudo-Gentile appearance is recessive to the fully Jewish, where the Jewishness of the features are strongly pronounced. In those cases where the Jewishness of the features is weak and more or less conjectural,

matings of such with the pseudo-Gentile type, both Jewish and non-Jewish types may be found amongst the children.

The facts in evidence which have been brought forward in this paper must, I think, be taken into consideration in dealing with the Jewish problem in its many aspects, also the research that I have undertaken does no more than indicate the application of a new method well suited for use in the anthropological field and capable of yielding new and valuable results.

At present one is in entire darkness as to whether the physical features that one recognises as Jewish are allied with any peculiar psychical qualities, although such would not be at all surprising were it indeed the fact.

Personally one has a strong feeling that there is a somewhat distinctive mental attitude which is Jewish, and it has become almost a commonplace to speak of the Jewish *Geist*. The great prevalence of musical talent, of mathematical ability together with the fact that nearly all champions of chess have been Jews would seem to show that there is perhaps a psychical group of features parallel with the physical. Other facts and considerations bearing on this aspect of the matter might be readily adduced, but space does not permit one to follow the theme further.

Earlier in the paper opportunity was taken to emphasize the fact that the terms dominant and recessive are merely convenient words to explain a phenomenon, and that dominance is no more important than recessive than a lid is more important than the box that it covers. If any deductions at all are to be drawn from the considerations which have been put forward in this paper as to the advantages or the reverse of the absorption of the Jew into the general population, the only deduction which seems to me to be permissible is, that whilst it will make on the surface but very little difference to the general population, to the Jews themselves assimilation must spell elimination.

Taking for granted that the Jewish people as a whole possess at least some qualities which it is desirable should be preserved in the interests of humanity at large, then it is absolutely essential that a pure stock possessing such qualities should be kept in existence. If one regards this question entirely with-

out sentiment, which it is indeed almost impossible to do, then one might compare the relation of the Jews to the races of mankind as somewhat similar to that of the race-horse to the remainder of the domestic breeds, for, were horse-racing to be abolished it would still be in the interests of the horse world that the breed of race-horses should be maintained in its purity, so that the other valuable and useful varieties—hunters, carriage horses and the like—should still be able, by assimilating from time to time the race-horse blood as they now do, to maintain their special and high degree of excellence. Therefore, looked at from the most prosaic point of view and detached from all sentimental and religious considerations, the existence of the Jews as a definite body is an essential to civilisation and to human progress.